

MISSION

THE MAN IN NORTH KOREA

SAMUEL A. MOFFETT OF PYENGYANG

by  
SAMUEL AUSTIN MOFFETT

Chapter I. Pear Blossom and Granite EARLY YEARS

(Ch'ul-jong, twenty-fifth king of the House of Yi, was without son and a very old man. On January 15, 1864, ~~he~~ taken with faintness in his gardens, he was barely able to drag himself back to his rooms. The ~~old~~ Dowager Queen heard the news and hurried to his side, a plan forming in her mind. She found him dead or dying in the midst of his attendants with his frightened queen beside him, holding the royal seals in a fold of her skirt. The old Dowager demanded the seals but the young queen refused to release them. Whereupon the strong old woman snatched them from her, and "in the course of a moment turned the course of Empire." In the name of the king she proclaimed, "The throne shall go to Myung-bok, second son of Prince Heung-sung" (who is better known as the Regent, Prince Tae-won, the Tae-won Gun). Thus it was that in 1864 an eleven-year-old boy unexpectedly found himself climbing into the pear blossom throne of his ancestors. He reigned for forty-three years, Ko-jong, the last real king of Korea. <sup>1</sup>

to history

In that same year a son, Samuel Austin Moffett, was born to a young dry-goods merchant in Madison, Indiana. Years later, looking back over a lifetime in Korea, he began but never finished his "Recollections": "I was born Jan. 25, 1864... When Morgan's Raid was anticipated father went out and joined a local company to resist. They came within twelve miles of Madison. Mother took charge of me and of the silver, and had us

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1. See Homer Hulbert's description, based on Dallet, in his History of Korea, ed. by C. N. Weems, N.Y. 1962, pp. 203 ff.

all ready to flee to the hills.. But we did not have to leave..." 2

From that first incident in his infancy, through the stonings and the rough early days in Korea, down to the later, subtler tensions of harassment by the conquering Japanese, Samuel A. Moffett was never the leaving kind. There was a streak of granite in his ~~Governor~~ Scotch-Irish<sup>c</sup> heritage.

"In 1832," he relates in his "Recollections", "my grandfather, William Moffett, died of cholera because his intimate friend was stricken and he insisted on going in to nurse him. He said goodbye to his family, went in and nursed him. Both died. On his tombstone in Hagerstown, Maryland, is the inscription, 'Greater love hath no man than this, that a man lay down his life for his friend. My father was nine when his father died.'" 3

Nine-year-old Samuel Shuman Moffett was left in comfortable circumstances, though the father, for conscience sake, had freed the family

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(never finished)

2. "Recollections of Samuel A. Moffett", handwritten mss. dictated to Mrs. L.F. Moffett, beginning Jan. 5, 1937. Now in the Moffett Papers collection at the Presbyterian Theological Seminary, Seoul, Korea.

3. The tombstone, removed from the Presbyterian Old Church Cemetery to the new cemetery, Hagerstown, reads:

WILLIAM MOFFETT  
Born Feb. 1, 1783 - Died Oct. 15, 1832  
In Hagerstown, Md.  
while nursing a sick friend  
during the epidemic of cholera

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"Greater love hath no man than this,  
that a man lay down his life for his friend"

MARY JANE

Daughter of William and Elizabeth Shuman Moffett



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slaves some years before. But when he was eighteen he left Hagerstown to seek his fortune in the growing West, in Indiana, which was still frontier territory, though its busiest city, Madison, already had some pretensions to culture. Daniel Webster had visited it, and Jenny Lind was to sing there. The great Ohio River boats swept into Madison while Indianapolis was still a village, and for a few proud years in the 1840s Madison, not Chicago, was the pork center of the world, the only city with a railroad in the West. 4

So the young man came to Madison, carrying in his pocket this letter of recommendation: 5

Hagerstown 8th June 1841.

To All whom it may Concern

The bearer of this Mr Samuel Moffit (sic) who is about to leave this for the West, has been in our employ as a clerk in our store for the last two years, and it gives us great pleasure to know that we are fully authorized to recommend him to the world as a young man of strict integrity and great moral worth.

Beall & Kealhofer

Strict he was, and strong-willed, with a ~~great~~ capacity for self-discipline. In the "Recollections" Moffett recalls, "My father as a young man smoked, but after Will was born he said he did not want his children to smoke so gave it up."

Samuel Shuman Moffett soon established himself in a dry goods

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4. <sup>See</sup> "The History of Madison (Its Past and its Present)", no author, n.d., typed mss.; and E. O. Kuncie, "A History of Jefferson County, Indiana", A.M. thesis, Indiana U., typed mss, Aug. 5, 1932. Both are in the Madison Public Library.

5. Letter, in Moffett Papers, op. cit.

But the girl he married was from a very different mould. He had soon established himself in a dry goods business of his own (eventually S. S. Moffett & Sons <sup>6</sup>), but was not so strictly busy that he failed to notice Maria Jane McKee. By Madison's modest standards, Miss McKee was not an heiress, glamorous, witty, always beautifully dressed. Sweeping into church one day in the very latest and fullest of hoop skirts she found the hoops too wide for the narrow door of the pew. Three times she sailed in and three times her skirts caught in the door. A young man behind her laughed, and a friend nudged him in rebuke. "Don't laugh at such a beautiful girl," he said. <sup>7</sup>

Used to gentle living, fine horses and fast carriages, <sup>8</sup> she was in later years never quite able to comprehend the realities of her son's manner of life on the mission field. On one occasion, hearing that

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6. Adv. in the Hanover Monthly, Sept. 1884:

S. S. MOFFETT & SON  
Headquarters for  
DRY GOODS AND CARPETS

Fall stock now open and ready for your inspection, embracing all the novelties of the season in Dress Goods, Silks, Velvets, Gloves, Hosiery, Underwear.

The largest stock of House Furnishing Goods, Carpetings, Oil Cloths, Rugs &c. ever shown

7. Related by Mrs. Elizabeth Moffett Furst, of Indianapolis

8. "Whatever are housekeepers going to do?", she wrote in 1904. "I am half the time without a cook. After staying for a few weeks they get married or get sick or their friends get sick and call them home..." "I do miss 'Major'", she wrote in another letter, after her favorite horse had died (they had seven horses on their three places). "Sam Graham sends me the ugliest horses... Had a nice little ride with Howard (her third son) Sat afternoon, rode around town...--called at the store for another supply of table linen--fine goods at  $\frac{1}{2}$  price. Got another silk dress.. Tom (her fifth son) writes, '..had my interview with the President at the White House (about Indian affairs)..'"  
--Letters, Mrs. S.S. Moffett to S.A. Moffett in Korea, Jan. 5, 1904; May 14, 1904; and June 17, 1904, in Moffett Papers



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her son was walking for hundreds of miles on his trips of exploration through the interior, preferring to walk rather than entrust his long frame to the mean-tempered little Korean ponies, she impulsively sent him a fancy carriage all the way to Korea. Completely useless on Korea's rutted roads, it rotted for years in a storage room in the Moffett home in Pyengyang.

Samuel Shuman Moffett and Maria Jane McKee were married in Madison on August 12, 1852. Temperamentally they were as different as day and night. During the Civil War, for example, he, the Southerner, was strongly abolitionist, while she, a Pennsylvania McKee, was said to be secretly sympathetic to the south. But for all their differences in temperament, the family they raised in the big house on Third Street was large and happy and almost clannish in its strong internal loyalties. The father's strict moral convictions and the mother's gaiety were bound together by a warm Presbyterian piety that gentled what might have become harsh in the one and strengthened what might have been weakness in the other.

Samuel Austin Moffett was the sixth child, the fourth son, and life was happy in the Moffett home. But not in Korea.

At the end of December, 1865, for an unknown reason, a Korean magistrate ordered all Catholics in his district arrested. It was the beginning of the great persecution of 1866. By September 1868 over two thousand Catholics had been beheaded. One of them was the missionary, Bishop Berneaux. "His arms were tightly bound behind his back; an executioner folded over the upper and lower parts of each ear and passed an arrow downward through them.. Then they thrust wooden bars under his arms..and carried him in front of the assembled people, making eight circuits of the place.. The

victim was then made to kneel, with the head tilted forward, and with his hair tied with a cord which was held by a soldier. The six executioners, brandishing their long swords, circled round in a kind of war-dance, emitting horrible screams: each of them struck as and when he pleased. At the third blow, the head of the venerable Bishop fell to the ground..."<sup>8</sup> He was nearly fifty-two years old and had served ten years in Korea. About six months later, on September 3, another missionary was killed on the banks of another river, and in the death of R. J. Thomas, just outside of Pyengyang, Protestantism had its first martyr in Korea.

Madison, Indiana, however, was far away from the horrors in Korea. The earliest letter which we have from S. A. Moffett's own hand, written at the age of six to his father who was on a business trip to New York, radiates an atmosphere of tranquil domesticity:<sup>9</sup>

Sunday, March 27, '70

Dear Papa,

It is a bad damp day some of them are getting ready for church we got 10 for the calf we get so much nice milk and cream I wish you were at home to get some Papa try to get a name for baby and bring it home with you Robbie is most weel and has been going to School baby is a very sweet little boy Mr. Van Doren from N.J. is going to preach to night baby is getting to squeal just like a mule and it wont be long before he will have teeth Mama is going to Church I went to Sunday school this evening Afternoon and Susie taught me a verse I will tell you what it was

grow in grace  
please answer my letter

Good bye  
From your son Sammie

It was about the same time that he started to school. "I went to private school under Miss Newell," he says in his "Recollections".

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8. Kim Chang-man and Chung Jae-sun, Catholic Korea, Seoul, 1964, p. 247

9. Letter, addressed S.S. Moffett & St. Nicholas Hotel, New York; in Moffett Papers, op. cit.



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"There were about thirty of us. I went to Madison High about a month, then to Hanover Preparatory. We had a society, the Knights of the Black Prince, which met in the pastor's stable loft.. (and) played "I Spy, Cincinnati, I spy', marbles--for keeps and otherwise--kite flying..denneigh, duck on Davy.. We swam across the river.. In winter we would hitch on behind a sleigh... Sometimes the river froze so we could skate there...

"Our yard was enclosed by a brick wall which ran from house to stable and was about ten feet high. So I have always liked an enclosed and private garden. The stable was about three feet higher than the wall. I could sit with my back against the stable and read for hours. (A favorite was Plutarch's Lives) Once a man driving an empty hay wagon passed and I threw a snowball that hit him square on the back of the neck. He sat right down in the wagon and pulled his horses in. I waited no longer but ducked into the hay loft, watching through its narrow cracks to see what he would do about it. When he decided to go on, I emerged.

"Mother sat at her mahogany table where she always had her Bible, The Presbyterian, <sup>and</sup> The Park College Record as well as her sewing..."

When he was eleven years old Samuel Moffett made his public profession of faith in Jesus Christ, standing with his two older brothers, Will and Howard, before the congregation of the First Presbyterian Church in Madison. Forty-one years later, when his own first son was eleven, he wrote, "I too was eleven when with my two older brothers I made confession of Christ as Savior but I shall not feel at all concerned if Jamie does not come (to take the same step for a while)" <sup>10</sup>

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10. Fragment of a letter in S. A. Moffett's handwriting, undated (about 1916), in Moffett Papers, op. cit.

His favorite hymn then, and all his life, was one his mother had taught him:

"My soul, be on thy guard; ten thousand foes arise  
The hosts of sin are pressing hard to draw thee from the skies.

O watch, and fight, and pray; the battle ne'er give o'er;  
Renew it boldly every day, and help divine implore.

Ne'er think the victory won, nor lay thine armor down;  
The work of faith will not be done till thou obtain the crown.

Fight on, my soul, till death shall bring thee to thy God;  
He'll take thee, at thy parting breath, to his divine abode."

When he was only fifteen years old he entered Hanover College, just around the big bend of the Ohio River near Madison. Hanover had been founded in the early 1800's to train frontier preachers after one of the pioneers, John Finley Crowe had "observed that ministers who came to Indiana territory (from) the civilized life of the East, were simply not tough enough to withstand the rigors and temptations they found in Indiana. So he resolved to train a ministry of young men who had been born and reared in Indiana, and thus were prepared mentally, ~~and~~ physically and spiritually to cope with life on the frontier".<sup>11</sup> The Theology Department, thus born in the great American tradition in a log cabin on the Hanover campus, had long since been moved to Chicago, where it eventually became what is now McCormick Theological Seminary, but the liberal arts college which remained in Hanover still retained the flavor of that earlier frontier Christian imprint.

"This college is a Christian institution..." the College Catalogue declared to prospective students. "The presence of youth who, by idleness or evil propensities, have shown themselves specially to need

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11. 52nd Annual Catalogue and Circular of Hanover College, 1882-84, p. 20  
William A. Marlow, in the Indianapolis Times, May 17, 1947.



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constant restraint and oversight is not solicited..."<sup>12</sup> The College Monthly spoke with the same high tone, "We don't believe any college in the land breathes an atmosphere of purer morals than ours," it said. "For a young man to be guilty of intoxication means his expulsion. For an oath to escape the lips of a Hanover student is a thing which rarely occurs..."<sup>13</sup>

The lofty rhetoric suggests more of a Victorian fustiness about the school than actually existed. Hanover was strictly and stoutly Christian, it is true, but not rigid and not forced. The college "is conducted so as not to do violence to reasonable differences of religious belief," the Catalogue reported.<sup>14</sup> And though every class day began with hymns, Scripture and prayer, and the Sabbath was full of required services--morning Sunday School taught by the professors, and an afternoon church service conducted by the President--<sup>15</sup> it does not follow that the religious life of the campus was a faculty-dictated affair. On the contrary, shortly before Moffett enrolled, Hanover had become the birthplace of student-led and student-organized college Christian activity. It was the original home of the Student

12. 52nd Annual Catalogue and Circular of Hanover College, 1883-  
~~1884, William A. Millis, History of Hanover College, 1883-1884~~  
84. p. 20

13. William A. Millis, History of Hanover College from 1827 to 1927, Hanover, 1927, p. 68f.

14. 52nd Annual Catalogue, op. cit. p. 20

15. Ibid.

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Christian Association Movement, which was conceived at Hanover and organized at Princeton in the 1870's.<sup>16</sup> It was the Hanover College YMCA which became Moffett's training ground in Christian work.

At first, however, the thought of the ministry was farthest from his thoughts. The fifteen-year-old boy had no taste for Latin or Greek, and was not altogether disappointed when attacks of nausea and biliousness during his first college year sent him to the family doctor, Dr. Cogley, who advised him to give up Greek.<sup>17</sup> Later he was to regret his lack of that Biblical language, but at the time he was more interested in baseball and was immensely proud when he made the Hanover team.

As a Madison boy from Hanover Prep Moffett had many friends already on campus. All four fraternities rushed him. Sigma Chi thought it had him, but the Phi Gams were more resourceful. They persuaded one of ~~their~~ the professors, a "brother", to excuse them from class one day, called a special meeting in the middle of the morning, and inducted Moffett into the fraternity on the spot. The Sigma Chis indignantly tried to declare the proceedings illegal, but in vain.<sup>18</sup>

Moffett roomed on the second floor of "Old Man Archer's".

His roommate was Cunningham, and his closest friends on the floor

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16. Millis writes, "In the middle seventies Luther D. Wishard demitted from Hanover to Princeton for his Senior year, taking with him the idea of the college YMCA which heplanted there."

W. A. Millis, History of Hanover.. op. cit. p. 238

17. Recollections, op. cit.

18. Ibid



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were Charles Alling and Walter Covert, who was later to be a Moderator of the General Assembly of the Presbyterian Church. It was a congenial group of high-spirited boys who swam in the Ohio after society meetings, and harassed "old man Archer" as college boys always have and always will with their pranks and escapades, hiding in closets and sliding down the stairs on their mattresses. Sometimes they would cross the river to Capt. Spellman's in Eagle Hollow for "a good Kentucky dinner with corn bread and buttermilk." <sup>20</sup>

The cost of a year at Hanover was estimated at 200, <sup>21</sup> but the boys at Archer's found that they could make it for less. Moffett's friend, Charles Alling listed his expenses for one term, in 1884, at:

" 3 haircuts	175
Collego term fee	5.50
New suit	30.00
one month board	14.20

In round numbers the term has cost me \$75." <sup>22</sup>

In the year that Moffett entered Hanover, for the first time the college opened its doors to women. "A larger number of young ladies than was anticipated, at once entered; and," the Catalogue observed, "their presence has been a constant stimulus to study, to order and to gentlemanly conduct on the part of the young men." Three of the 22 in Moffett's freshman class were

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20. Charles Alling, "Diary", mss. in Hanover College library.

21 52nd Annual Catalogue, op. cit. p. 24

22. Alling's "Diary", op. cit.

young ladies. <sup>23</sup> How much of a "stimulus to study" they were is at least questionable. It was in large measure due to their presence that the Moffett boys, Howard, Sam and Rob, all of whom were now at Hanover, became as much interested in the Madison dances as in their Hanover studies, if Charles Alling's "Diary" is any indication of how they spent their time. Here is a sampling of the entries, beginning in the fall of 1883:

- Sept. 16. "Forcible sermon from Dr. Fisher (the Hanover President) on 'Consent not, my son, when sinners entice thee...'"
- Sept. 19. "...watermelons on the bridge in the moonlight.."
- Sept. 30. "Mr. Brown preached a theological sermon under which the people grew restless at times..."
- Oct. 26. "Sam M., Gail and I went up to Madison in our surrey. We had a fine time at the dance. We had no programs but it was nice for a change. Kit (Alling) went with Sam..."
- Dec. 1. "I took Eva Hennessy and Sam took Cora to the rink..." They skated until ten and then danced, but it "was too rough to dance with any comfort.. Rea's new hall is the best in Madison, with a platform for the musicians, kitchen, water-closet and ladies' dressing room." (The dancing was square dancing and waltzes).
- Jan. 8. With the weather down to 18 below zero, "Sam M. took Joie Hutchings to the dance at Hennessy's. Ploughed it through a heavy snow..."
- Jan. 26. "Sleigh ride to Madison, through "brown beech trees with here and there an evergreen..robed in their garments of white frost..." <sup>24</sup>

But Moffett did not so much devote himself to the joys of social life at Hanover as to neglect his studies altogether. In fact, at graduation in a drizzling rain on June 12, 1884, President Fisher announced that the class honors of valedictorian and salutatorian had

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23. Catalogue and Circular of Hanover College, 1880-81. Of a total of 60 college students, 15 were seniors, 8 juniors, 15 sophomores, and 22 freshmen, including the three girls, making a total of 123 if the 63 students in the Preparatory Department are added.

24. Charles Alling, "Diary", op. cit.



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been awarded "without regard to class standing" to S.A. Moffett and J. W. Robbins, who had been tied for the past two years for top scholastic honors. <sup>25</sup> His salutatory oration was on "Agnostic Morality", But still Moffett's interests were not inclined to the ministry. He was more interested in science than in theology, and majored in chemistry under Prof. A. Harvey Young, A.M., the teacher of natural sciences. After graduation he stayed on at Hanover for another year of chemistry preparatory for doctoral studies in the East at Johns Hopkins. <sup>26</sup> He had become interested in the problem of discovering a process for reducing aluminum from the bauxite ore.

Nevertheless it was the Christian ministry, not the natural sciences that finally won his heart and mind. A minor impulse in this direction was the discovery in the college literary society which he joined that he had a gift for speaking and debate. Following his election to the high post of "First assistant doorkeeper" in Dec. 1881, early the next year Moffett opened his first debate leading the affirmative on the subject, "Ought infidel publications to be suppressed by law?", and lost, as he did again a few weeks later supporting the negative on "Should church property be taxed?" But from then on he compiled an impressive string of eight victories, taking the negative, for example, on ~~the subject~~ "Is England justified in the position she is taking in the Egyptian war?"; the affirmative on "Resolved that Congressmen should vote according to their own opinions, and not that of their constituents"; and the negative again on "That Mormonism should be immediately abolished by force of arms".

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25. Hanover Monthly, Vol. 1, N. Powell, ed.-in-chief, S. A. Moffett, asst. ed.; and Fifty-first Annual Commencement Program, Hanover College, 1884. The prayer of invocation was delivered by Dr. J. W. Moffat of Fort Wayne, who later married Moffett's only sister, Susie. Among the degrees conferred was the LL.D. to the Hon. Benj. Harrison. pp. 158 f.

26. Recollections, op. cit.

But a break in this record of debating successes came when he challenged a team led by a fellow student named Donner, who followed up this early success by going on to become president of General Motors. It was Moffett, however, who on March 21, 1884 was elected president of the Society. <sup>27</sup>

The most important of the college influences that drew Moffett from the sciences into Christian service was not the literary society but the College Y.M.C.A. He was one of three students (Moffett, High Gilchrist and David Blythe (?)) who raised money and supervised the erection of the first College Y building in the United States, there on the Hanover campus. "It was not pretentious, but held good meetings," he wrote modestly later, but his classmate Alling's entry in his diary for Sept. 17, 1883 catches a spark of the builders' pride in their work. "First regular meeting in the new Y.M.C.A. hall... I was gratified and amused to see the exultation and sincere pride with which Dave Blythe and some others referred to their grand building." <sup>28</sup>

From the College YMCA as a center, students volunteered to teach Sunday Schools at different points in the surrounding country. Moffett's class was at Antioch, a mile or so from the college. <sup>29</sup> Regular meetings were also held on Sunday evenings in the little Y Chapel. <sup>30</sup> "One of my most distinct recollections," Moffett says in

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27. Minutes, Philalethean Society, 1879-1885. mss. in Hanover library.

28. Millis, op. cit. p. 238; Moffett, "Recollections", op. cit.; Alling, "Diary", op. cit.

29. Moffett, "Recollections" op. cit.

30. Alling, op. cit.



the "Recollections", "is the talk W. M. Baird made at the YMCA on the theme, 'The first requisite to a Christian life is to know there is a God.' Baird and I became friends in the same fraternity, a friendship which continued through college, seminary, and forty years on the mission field." 31 Another of his YMCA assignments was to organize the first Christian Endeavor Society in Madison. 32

From these experiences of personal commitment in Christian witness came his call to the ministry, <sup>"in the later years of my college course," he writes;</sup> ~~and in ~~late~~ the fall of 1885~~ <sup>"33.</sup> ~~he left Madison and Hanover not for Johns Hopkins but for McCormick Theological Seminary in Chicago.~~ There is still no hint, however, of a call to the mission field or Korea. In April of his <sup>last</sup> ~~senior~~ year at Hanover, a Mr. Henry, "missionary from Canton" visited the Hanover campus ~~but~~ but there is no evidence that his lecture on "Customs of the Chinese" made any impression on the young <sup>graduate student, nor did he have that young man have any</sup> ~~senior, as far as Korea and he had no~~ way of knowing that just eleven days earlier, on Easter morning, two ~~young~~ men, Underwood and Appenzeller, had stepped ashore together ~~at~~ at Inchon, the first ordained Protestant missionaries in Korea. As far as he knew that country was still a forbidden land. "Geographers know more of central Africa..than they do of this mere promontory, <sup>(Korea),</sup> interposed like a wedge between the seas of China and Japan," <sup>was magazine</sup> ~~how magazines described Korea.~~ <sup>told him. 32</sup> And had he looked up that country in the library encyclopaedia, he would have <sup>read</sup> ~~been told~~ that "Korea..is a kingdom tributary to China.. The forests abound in wild-boars, tigers and sables. The inhabitants are rude and warlike, and are feared as pirates. Polygamy is general and a corrupt Boodhism is the prevailing religion. The inner part of the country is but little known. Foreigners are not allowed to land in the country..." 34

31. "Recollections" op. cit. 1872, p. 300. quoted McCune, Korea Today, p. 18, footnote. 32. "Korea", Edinburgh Review, vol 136, Oct. 1854. 33. Publicity release, Trans. Bd. of For. Missions, N.Y. quoting Moffett's application, about 1888. 34. Johnson's New Universal

But though he knew nothing of Korea, and though he was not yet called to the mission field by God, he was absolutely convinced of his call into the ministry and service of Jesus Christ. He had just finished his Master of Science degree at Hanover, but went not to Johns Hopkins University for science, but to McCormick Theological Seminary to study the Word of God. It was in those last years of his college course that, as he said, "I ~~wase~~ into clearer realization of my obligation to the Lord and the desire to serve Him grew stronger.." 34

Moffett was just twenty one years old that summer of 1885. He was a tall six-footer, silky-haired, quick-motioned, blue-eyed and as thin as a rail. One of his college professors described him as "scholarly, devoted and endowed with common sense." 35 The next four years brought him an even deeper understanding of God's will, and a clear call to Korea. ~~which he reached on his twenty-fifth birthday, January 25, 1890.~~ Because of his youth when he graduated from seminary at the age of 24, he decided to work for a year in his homeland before going abroad. He served the church at Appleton City, Missouri, for one year. The people loved him and asked him to stay longer, but Korea called. He applied to the Board of Foreign Missions March 26, 1889. "My second year in the seminary," he wrote to the Board, "I faced the question of the Foreign field and after a struggle against selfish plans I felt willing to go where the Lord would have me." 36 That place was Korea, <sup>where</sup> ~~which~~ he was to spend most of the rest of his life, and which he reached on his twenty-fifth birthday, January 25, 1890.

--Samuel H. Moffett